# THE WESTERN LUMINARY.

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*From the Vermont Chronicle.*

The devoted christian and the man of the world contemplate the interests and happiness of Jehovah with widely different feelings. In no respect, perhaps, are they more unlike each other. The latter was never conscious of the throb of delight in the reflection, that nothing could tarnish the character, or shake the throne, of the ever-blessed God. It is no source of happiness to him, that the resources of infinite wisdom and almighty power, are constantly employed, to advance the interests, and promote the glory of the Highest. When he is told, that he ought to regard "the glory of God" as the highest end of his being; that in all his movements and designs, he is bound to act with a cordial reference to that end; that he cannot be prepared for Heaven, till the thought, *that God is glorified*, awakens the purest joys in his bosom, he regards such statements, as Utopian theology. He cannot believe, that *any man* is so far elevated above "the things, which are seen and temporal," as to cherish a benevolence, so disinterested—as to be affected and controlled by principles, so exalted and sublime. In the condition of those happy spirits, who in Heaven cast down their crowns with adoring love at the Saviour's feet, he can see nothing to awaken his admiration—nothing to attract his desires.

But pious men desire "above all things," that God may be glorified—exult in the thought, that in spite of every hostile agency, He *will* be glorified. This is not a dream of fanaticism—it is a sober reality of the christian life. It is a source—a deep source, of pure and holy joy to them, that "the Lord reigneth"—that nothing can wrest His sceptre from His hand; —that "all His creatures and all their actions" shall subserve His designs and promote His blessings. They seek no richer bliss—no higher Heaven, than the privilege of glorifying God "and enjoying Him forever."

I was led to this train of thought, by the brief but touching history of the death of a beloved christian friend, which I recently received. He was a merchant; and met the demands of an employment, sufficiently toilsome and oppressive, with promptness, vigour and success. He was gifted with a sound mind, considerably cultivated; and a spirit, capable of the warmest friendship —friendship, which did not exhaust itself in good words and wishes, but which came forth in a more substantial, attractive form. He was alive to the necessities, the interests, the happiness of those who were blest with his affectionate regards. As a *Christian*, he was modest, humble, self suspicious; yet active, firm, decided. His *bible* and his *closet*—these were means, which he diligently and faithfully employed to promote an acquaintance with his heart and with his Saviour. Never shall I forget the expression of his countenance,—sweetness mingled with decision—when, at an early period of his religious history, he requested me to leave him alone, that he might commune in secret with his Saviour. The institutions of the Gospel, he held in the highest estimation; and eagerly and habitually sought the precious influences, which a prompt and prayerful attendance on them never fails to secure. His minister—God's messenger of mercy to his soul—he greatly honored and tenderly loved. Long and cordially was he devoted to the laborious and self-denying duties of a Sabbath School instructor;—duties, which, in a city like Boston, demand a large amount of time, and strength, and exertion. The subjects of his care and kindness, to whose instruction he devoted a considerable portion of his sabbaths, "lay very near his heart." He felt for them, as the devoted *pastor* feels for the immortal welfare of his beloved flock. —The friend, whose death was the occasion of these remarks, exulted in the agonies of dissolving nature, in the thought, that *God would be glorified*. These were the thoughts, that awakened in his bosom emotions of holy joy, which, amid the wastes of disease, he could but feebly express.—"Now," said he, "let God be glorified by the prayers of his people! The glory of God! The glory of God! Sing praises, sing praises! God's name be glorified! Jesus' name be glorified!" Within fifteen minutes of his death, he broke forth in a prayer, of which this petition was a prominent part, "Now let thy name be glorified!" —a petition, which he repeated, till death denied him the power of utterance,—O Woodman, surely in this dark and wretched world, thou didst see the light, and breathe the atmosphere, of Heaven. The spirit, with which thy bosom swelled and glowed was the spirit of the upper world. As thy soul broke forth from amid the ruins of its fragile tenement, verily we heard thee begin thy everlasting song.

Can the wretched worldling see nothing in such a spirit, to convince him of the vital energy—the transforming power, of christian piety? Let him urge home on his own conscience the interesting question; have I a deep and lively concern for the glory of the Saviour? Would it make me blessed to see the crown of all the earth, placed upon His Head—to unite in the song of Heaven, which ascribes salvation and glory to the Lamb? If not, must not a thorough change be wrought in my affections—must not a new spirit pervade and animate my bosom, before I can participate in the joys of the upper world?

August 11, 1826. G.

[We are informed by the author of the above communication, that Mr. Aaron Woodman, of Boston, by whose death—about July 30—it was occasioned, gave to the American Board of Commissioners for Foreign Missions, $1000 —to the American Education Society, $3000—and to the American Tract Society, and the Boston Penitent Female Refuge, $2000 each.]

## ANECDOTE OF PREACHING

The following conversation is related in Mr. Cecil's Memoirs of Newton. Mr. N had a friend "who affected great accuracy in his discourses; and who," on a Sabbath in his hearing, "had nearly occupied an hour on several laboured and nice distinctions made in his subject. As he had a high estimation of Mr. N's judgment, he inquired of him as they were walking home, whether he thought the distinctions just now insisted on, were full and judicious.—Mr. N. said he thought them not *full*, as a very important one had been omitted.—"What can that be?" said the minister, "for I had taken more than ordinary care to enumerate them fully." "I think not," replied Mr. N. "for when many of your congregation had travelled several miles for a meal, I think you should not have forgotten the important distinction which must ever exist between *meat* and *bones*."

*Dr. Parr's Eccentricities.*—Attending Hutton Church on Sabbath before he rebuilt it, I came in with a Lady while he was reading the lessons. Fixing his eye upon me, he stopped, and called aloud in the full congregation to his man Sam, who stood in the aisle, "Sam, show that Lady and Gentleman into my pew." —On Sabbath, on mounting into the pulpit, he, to my surprise, produced a printed volume of sermons, and addressed the congregation: "My beloved friends, I have been neglectful of my duty, by not having a sermon of my own ready for you today, but I will read you a better one than I could make for you. It is by Dr. Rees, a Dissenter; but there is nothing in it to which we do not subscribe." He then read it through, and closed the services as usual.

*New Month. Magazine.*

*Duelling.*—The passion for duelling is making its way into all the obscure nooks of society. Two journeymen shoemakers of Philadelphia lately retired to *Gallows Hill*, (the proper place) to settle an affair of honor. *Noah's pa.*

*Masonic.*—The Masonic *Mirror* contains a list of all the Masonic Lodges in four of the northern states, which probably embraces most of them, by which it appears that there are in Boston 11 Lodges, and in other parts of Massachusetts 71; in New Hampshire 25; Connecticut 28; Rhode Island 18; New-York city 15; Maine 30.—*Wat. Int.*

*From the Christian Spectator.*

## THE STORY OF LIONEL.

IN A LETTER FROM BLENDON TO HIS GRANDSON.

My Dear H —Poor Lionel has just sunk into his grave; while my tears are yet flowing for him, let me attempt to present before you the instructive picture of his life.

Lionel and myself were bosom friends from our earliest years. Born in the same village, and nearly of the same age, we acquired an attachment for each other almost before we could utter the name of friend. Both being destined by our parents for the University, we pursued our preparatory studies with equal pace, and commenced our residence at college in the same class. The happy and endearing relation of class-mate, room-mate, and friend, all conspired to assimulate our tempers to each other, and to produce in us a congeniality of taste. This was what my father particularly desired, for he often said to me, "My son, I hope by associating with one so mild and amiable as Lionel, you will learn to overcome that impetuous temper of yours, which if not restrained in early life, I fear will prove your ruin." If I really did succeed (as my father seemed to think) in gaining the victory over a disposition so unhappy, I must ascribe it to my admiration of that mild, uniform, and gentle spirit, which appeared so sweet and charming in my friend. Nor was it by me alone that his excellencies were felt and acknowledged: I do not know that Lionel, while in college, ever had an enemy. Though he surpassed most of his class-mates in collegiate honours, yet, as he was evidently not ambitious or vain, he was never envied. Though he had a very satirical turn of mind, yet it was tempered with so much good nature and benevolence, as never to offend. Conceive of one who added to a fine form and most winning countenance, a modest and unassuming demeanor; to talents higher than ordinary, a humble and unambitious temper; to wealth which few others could command, a plainness of dress that merely made his appearance respectable among his class-mates, and so generous and charitable a spirit, that several indigent students were nearly supported out of the fund which his father annually allowed him: I say, conceive of one who exhibited this bright assemblage of good qualities, and you will have an exact picture of what Lionel was at college.

Not long after he had completed his education, his father was suddenly removed by death, leaving a very large estate to my friend, who was his only child. The care of so much property conspired with his natural inclination, to deter him from studying a profession; and he relinquished without regret every prospect of literary or political distinction, for that quiet seclusion which he was both by nature and education eminently fitted to adorn and enjoy. The loss of his father had indeed deeply affected his tender heart, and for a time clouded him in melancholy; but the numerous cares which now devolved upon him, and especially his union with one who had long engrossed his affections, at length restored his mind to its accustomed serenity.

Being myself at this time transferred by professional duties to a neighbouring town, my opportunities of seeing him have since been only occasional: yet they have been such as to afford ample means for marking the tenor of his life. Indeed for many years afterwards, our families interchanged long and frequent visits. His companion was in every respect fitted to render him happy, and made him the father of two amiable and lovely children, a son and a daughter. When she was removed, (for she died in early life,) these two babes were all that saved Lionel from sinking under the pressure of grief. These two children from that time constituted the principal solace of their father, and their education and future happiness became the darling object of his mind. Repeated solicitations were made to him by his fellow citizens, to become a candidate for political appointments, but his love of retirement, and his unwillingness to be separated from his children, in conjunction with his unambitious temper, induced him to decline every public honour. Yet his life was not idle nor useless. Besides the numerous cares arising from the concerns of his own ample estates, he was guardian of many orphans, and was employed more than any man I have ever known, in adjusting the concerns of the widow and fatherless.

In this quiet and honourable career, Lionel had attained his full meridian, before I had suspected that any cloud was rising to darken his declining day. I cannot describe my feelings, when I first saw a demon of subtle and cruel aspect collecting his thunders over the peaceful abode of my friend. It was Intemperance! I wept in secret, I debated with myself what I should do for his rescue, and more than once resolved to direct his eye to the awful clouds that were impending. Would to heaven that my resolution had then been stronger! but how could I so late begin to disturb the joyous emotions, which each other's presence had always mutually inspired? How could I wound a spirit so gentle as his? Unhappily I yielded to my feelings; and after a day or two more spent at his house, took my departure for a distant country, where important avocations detained me for three years.

On my return I hastened to the house of my friend. As I drew near my apprehensions were excited by the universal aspect of decay that was exhibited by a place formerly distinguished by its neatness and affluence What were my emotions, when I met my friend, and saw his eyes inflamed and watery, his checks flushed and bloated, and his limbs trembling, as with the palsy. I cannot express with what surprise and grief, I heard from his faltering tongue, sure signals than the cancer was preying within. My apparent fatigue was the excuse for mixing at once the fatal potion, which in my declining to receive it, he drank off himself. It was late in the day, and the state of my health furnished me an apology for retiring very early to my chamber. I sat down by my bed side and gave vent to my feelings in a flood of tears Why (said I to myself) did I shrink from the kindest office of friend three years ago, when my admonitions, tenderly and affectionately offered, might have baffled the destroyer. Falling on my knees, I asked the forgiveness of God, for neglecting the opportunity which he then put into my hands, and resolved by his grace to attempt the recovery of my friend even at this late hour. I passed a sleepless night in devising the best means for effecting my object, and felt cheered by the belief, that He whose assistance I had implored, had heard my prayer, and pointed me to the path which seemed to lie open before me.

After breakfast the next morning, when all the other members of the family had retired, and Lionel and myself were left alone without any danger of interruption; I waited for the favourable moment to begin. This was partly furnished by my friend himself. "Blendon (said he) I am glad that you have not forgotten me—most of my old friends have been very cold of late." I replied, "My dear sir, I am sure I never can forget you, and why should they?" "I don't know, (added he) perhaps the fault is my own." I inquired what he had done to provoke neglect. "Nothing purposely; but we never kept any thing from each other, and I will tell you what I suppose has given them offence. Perhaps you remarked last night a failing to which I am subject." "I did indeed, my friend, and I am going with your leave to persuade you to renounce it. "O that is impossible: I have made a number of attempts, but it is all in vain—I cannot live without it." "You can, dear Lionel, I know you can: there is power in heaven to enable you to do it if your own strength is insufficient;—and forgive me while I set before you the motives which urge you to renew the attempt." "Forgive you," he exclaimed—"I would hear anything from you." I began with distant objects; I remarked on the decaying aspect of his buildings, so inconsistent with his former taste; upon the loss of his authority over his domestics; upon the decline of his reputation, and the neglect which he was beginning to feel. All this time Lionel paid strict attention, and the tears had begun, one by one, to steal down his cheeks. I next mentioned the grief which those very friends, so long tried and beloved, must feel to be obliged for their own credit to avoid his society. At last I came to his children—the scene was too much—I could not proceed—such floods of tears, such heart-rending sobs broke forth, as I never witnessed before. We sat without exchanging a word for half an hour At length his feelings had become calm and he broke silence. "My dear Blendon, said he, these are the words of a friend I am resolved never again to taste the fatal draught; do you offer our united supplications to God, that he will enable me to persevere in this resolution." We knelt together, and my lips, animated by these symptoms of returning life, glowed with a fervour seldom known to me before. When we arose, joy and hope beamed from the countenance of Lionel, as he bade me direct such measures to his family as prudence should dictate, and tendered to me his keys. I directed every drop of spirits to be carried to a distance, and prescribed such alterations in his diet as I deemed necessary. We passed most of the day in walking over his lands, and enlivened the hours with those sweet recollections of our earlier days upon which we both loved to dwell. As evening approached, Lionel complained of severe pain, and grew melancholy. I consoled him under his sufferings by persuading him that they would not be of long duration, and by holding up to his view the prize he would win. We had made arrangements to lodge in the same room, and by his consent I took the keys At short intervals I heard him utter such groans as evinced great suffering. The morning came but brought no relief. A spasmodic affection, attended with excruciating pain, a universal trembling and an uneasiness that threatened to make him frantic, were the symptoms that commenced with that memorable day. Had he requested I do not know but I should had readily consented to abandon the trial.

even hinted that his sufferings were alarming; but he took no advantage of the opportunity then given him. At his request we united in prayer, and spent most of the day in the exercises of devotion. Towards evening his distress was somewhat mitigated, and he slept quietly during the night ensuing. Sufferings similar to the former returned the next day, but evidently in a milder form. It was a week before he was entirely free from pain; a great part of which time he had passed in reading the scriptures and in religious exercises.

He now felt an ineffable degree of joy and triumph. The grace of God, which had enabled him to gain the victory, was his constant and darling theme. The tidings of his reformation were soon spread abroad; many feared it was only temporary, but after a year had elapsed, the strength of his resolution was so apparent in the natural hue that was restored to his features—in his regular attention to business, in his exemplary life and ardent piety, that no one any longer doubted the change. The church welcomed him to her communion, and afterwards made him one of her elders; and his fellow citizens showed by various marks of respect, that their confidence was fully restored.

BLENDON.

## A WORD TO CHILDREN.

There are many passages in scripture which speak with horror of the sin of lying. David says, Psalm cxix 163—"I hate and abhor lying." In the Proverbs are also these words, "the Lord hates a proud look and a lying tongue;" and in Revelation it is said, "all liars shall have their part in the lake which burneth with fire and brimstone." And now, my children, are not these dreadful expressions? and I hardly think you can read them without wishing to be able always, and at all times, to speak the truth; and in order to help you so to do, I will tell you a story of a little parish boy, which came to my knowledge a short time since.

This poor boy was born in a workhouse and brought up by people who used him hardly, and taught him little respecting his duty to God; but when he was nine years of age, he was apprenticed to a master who would have been kind to him if he had not found that he had the constant practice of telling lies. The little boy's name was William, and whenever his master found him out in an untruth, he always punished him severely. On one occasion, William having been severely flogged, ran out into the garden and told his trouble to a poor woman who was weeding; complaining that his back was in great pain from his master's blows. "And pray," said the good woman, "what were these blows given you for?" "For telling a lie, mistress," said the boy. "Well," said she, "and you deserve them then," and she repeated him all the texts which are written above, and many more also, for she was a pious woman.

"Indeed, indeed; mistress" replied the boy, "I do wish to leave off lying, but I can't, when I have done any thing wrong, I am so frightened that I can't help trying to hide it."

"Ah," said she, "now we are coming to the root of the matter; whilst you continue in sin, child, you will continue to tell lies; try to do nothing you are ashamed of, and then you will leave off lying. Lying is never a solitary sin; if people wilfully do what is wrong, they will be sure to tell lies to hide it. Try to please your master, and obey his commands, at all times, and I doubt not but that you will soon cease to tell lies.

This poor woman then took occasion to explain to the boy the means by which not only little children, but grown people, are enabled to do well, even by the power, and assistance of the Holy Spirit; and I am happy to have it in my power to say, that William took such good heed to her words, that he was enabled afterwards so to behave, as never again to be tempted to tell a lie to his master.

From this example, I hope you will learn, my little reader, that if you wish to overcome the dreadful sin of lying, you must take care so to conduct yourself, that you may have no grievous sins to hide from your parents or your masters; for although the best of men have daily and hourly reason to lament the depravity of their natures, and the sinfulness of their thoughts; yet we may trust, that we shall be preserved from gross and shameful sins, if we place our trust in God; for if the Lord is our God, we may plead this promise in our behalf, "Thou shalt guide me with thy counsel, and afterwards receive me into thy glory,"—(Psalm lxxiii. 24.)

## NATURE OF BENEVOLENCE.

Rev. Mr. CUTLER of Quincy, at the late Meeting of the *Massachusetts Episcopal Missionary Society*, thus addressed the President:—

"Charity, Sir, begins at home;" but in order that it may thrive, it must look abroad. The Christian's heaven is not a selfish and solitary place: his path through this world is not selfish and solitary; and his soul should not be selfish and solitary. In heaven there is "a glorious company of apostles;" "a goodly fellowship of prophets:" a "noble army of martyrs:" on earth, there is "a blessed company of faithful people."

We are too apt to forget that in religion there are social duties as well as private. Too many appear to look upon this world as gone to wreck, and to consider their only business to swim for their lives. Too many appear to think if they can keep their own heads above water, it is all that they can do. I admit, that while their worldly hopes and sensual schemes are falling to pieces, and they are just stretching out their arms to swim in the ocean of faith, that their first business is to save themselves. But when a compassionate Saviour has preserved them from sinking; has set ther "feet upon a rock" and ordered their "goings," then to look back with indifference upon that dark ocean in which so many others are struggling; to sit down without a wish or a sigh; to turn their back upon these perishing souls; not throwing them a rope, not grasping those within the reach of their arm; but replying to every cry of the perishing, "Charity begins at home:" How dwelleth the love of God in them!!!" It is true this is a lost and ruined world: that it is hard to keep one's head above water; but if it is hard for me, it is as hard for my neighbour: and if my feet are on rock, and his are treading in the "deep waters," it is harder for him than it is for me. The command of the Saviour is, "when thou art converted strengthen thy brethren." Luke, xxii. 32.

The genius of the Christian religion is benevolence. But benevolence must have objects. God never put a spark of that celestial flame into the breast that it might ever remain a spark. He intends that it shall have air: that that spark shall by and by glow into a flame; that it shall refine and purify its residence, and not only so, but assist in refining and purifying the world. It must have air: it must have objects or it will die.

"Zeal is that pure and heavenly flame
The fire of love supplies."

And what is benevolence without zeal? A fire without a flame: which moulders away and consumes the log of wood without communicating light or heat to other objects. What is benevolence without zeal? It is any thing but that which drew the Saviour from heaven: it is any thing but that which drove Paul through perils by land and by sea; it is any thing but that which furnished recruits to the noble army of martyrs above! It is any thing but "that charity which seeketh not her own"

I surely need not remind you, Sir, of that old, but not thread bare, for it is a goldea saying, "the more religion we send abroad, the more we have at home." Facts are better than the most polished chain of reasoning. One Christian devoted to missionary exertions is a better argument in favour of this connection than a mathematical demonstration. Look then, Sir, at the men and women whose hearts and hands are now engaged in this sacred enterprise! Are they to be numbered among the sluggards in our spiritual vineyard? Are they mere formalists? have they neglected their own souls? are they living in the enjoyments of the world? and employing little time in religion: but that little in missionary exertions? Whose diaries, after their death, have disclosed such a holy walk with God; such purity of heart; such love of men! as those of missionaries! Think of Martyn and Buchanan and Brainerd!

I would not say to the Christian, "Come out of the world!" "The world is the field:" there your charity shall grow: the wants and distresses and sins of men afford a rich soil; there benevolence can take root downwards: and the very richness which that soil imparts to the root, shall rise to the branches and drop down in fruit.

Where do you send your young friends whose hearts are tender, and who are "inquiring after God?" Where, Mr President, you sent the Speaker, some eight or ten years since, to your *Sabbath School*. And why, Sir; because the way to be saved yourself is to try to save others! and let me ask you to solve this problem. In that great enterprise of benevolence, which have improved the most, the scholars or the teachers? I might ask with almost apocalyptick solemnity, what are these arrayed in white robes; from whence this long train of youths and virgins who have come up before the "throne of grace" and serve God day and night in his temple? These are they, replies *experience*, which have washed their robes and made them white, not only in the blood, but in the work of the Lamb; they entered early upon his work of faith and labour of love?

Am I not justified then in saying there is a connection between missionary exertions and personal piety. Does not the nature of salvation discover it? Does not the genius of our religion form it; and facts demonstrate it? If so, then this society is right in setting forth missionary exertions as an important means of grace." *Rec. & Tel.*

No man ever offended his own conscience, but first or last it was revenged upon him for it.—*Southey.*

THE
# Luminary.

*Two Dollars per annum, in advance.*

*LEXINGTON:*
WEDNESDAY, SEPT. 27, 1826.

*Cheering Intelligence* —We learn that on Sabbath before last, upwards of twenty persons were added to the Presbyterian Church at New-Providence, Mercer County, Ky. and that the number added to the united churches of Harrodsburgh and New Providence under the pastoral care of the Rev. Dr Cleland, during the past season, is about sixty.

*Shocking Effects of Slave-Trading.*— We learn by several gentlemen from Louisville, that information reached that place last week, that four men, (Edward and Howard Stone of Bourbon, David Cobb of Lexington, and James Gray,) who were taking a cargo of between 70 and 80 Slaves down the Ohio, were murdered by the slaves, about 100 miles below Louisville. Part of the negroes, it is said, were brought from the state of Maryland, and the others purchased in this state. In addition to the four slave-dealers, a passenger on board the boat, by the name of Davis, was also murdered.

*For the Western Luminary.*

Mr. Editor,

Permit me to call the attention of your readers to a work which is now circulating freely among our baptist brethren in this state. I allude to the New Testament lately published by Mr. Alexander Campbell of Virginia; concerning which, there is much false impression on the minds of many.

It was expected by people generally in this part of the country, that Mr. Campbell intended to furnish us with a translation executed many years since by Doctors Campbell and Macknight of Scotland, and Dr. Doddridge of England. If this expectation had been realized, the writer of this notice would have been satisfied, believing those translations to be generally faithful and correct; but finding on examination, that the deviations from those authors are exceedingly numerous, he asks leave to lay before the readers of your paper the following statement, in order that they may judge for themselves whether their impressions concerning this work, have not been in many instances entirely erroneous.

On the single subject of *baptism*, the alterations from the translations of the above authors, are *upwards of eighty*. There are no less than *seven* of these in the third chapter of the "testimony of Matthew." In all of the gospel by Matthew, there were found, at least, *sixteen* alterations on this subject.—In Mark, *twelve*—In Luke, *eight*—In John, *eleven*—In Acts, *nineteen*—and a few in some of the other books, making at least, the number mentioned above.

As it was found to be too tedious and troublesome to compare the whole work with the originals, in order to ascertain the deviations on all subjects, a selection was made of a single epistle for this purpose. This was the epistle to the Hebrews translated by Macknight; and in this were found *upwards of sixty* alterations from that author.

Now, Mr Editor, if this epistle be a fair specimen of the whole Testament, it will follow, that there are contained in it, upwards of *one thousand five hundred* variations from the translations of the learned doctors, whose names are in the title page; although numbers of our wise men in Kentucky, imagine that we have it almost verbatum from these translations.

Most of the variations in the epistle to the Hebrews are of small importance, but they serve to shew us that Mr. Campbell was anxious to furnish the public with a gospel, shaped exactly to his own views.

In glancing my eye over other parts of his work, I perceived an alteration in the Acts of the Apostles, which in my view, is of very considerable importance. I allude to Acts xx. 28. "Feed the church of God, which he has purchased with his own blood." It is translated "God" by Dr. Doddridge, and he gives a note stating, that there is no good authority for the change which some propose to make, of "God" into "Lord." This has long been viewed, as a powerful text in opposition to those who deny the proper divinity of Christ; for it states positively, that he who purchased the church with his own blood, is God. This did not pass unnoticed by the Unitarians, and hence they have long endeavoured to persuade people, that the common version of the original is erroneous, and ought to be changed as above; and I am sorry to say that Mr. Campbell makes the change, although it is in opposition to the pious and learned Doddridge, from whom this part of his work is taken. I know indeed he passes over it silently, but it may not tend the less on that account, to unsettle the minds of common readers with regard to an important doctrine of God's word.

Mr. Campbell has been charged with leaning towards Unitarianism. I know not whether there be a sufficient foundation for the charge or not; but if not, he ought to guard against giving a handle to the enemies of truth.

The above remarks, are not intended as a discussion of the merits of this work, but simply to show to those who read it, the necessity of guarding against the supposition that it is the identical translation furnished by Doctors Campbell, Doddridge and Macknight.

A FRIEND TO TRUTH.

*For the Western Luminary.*

There is an evil abroad in the world, called by some *tattling*, by others *back-biting*, and by others it has been called *the propagation* and *circulation of false reports*. Notwithstanding it has been called by different names; and although it may put on various forms, still, all are agreed in one thing; viz. that it is a *sin* of the blackest and most aggravated nature. This evil of which we speak, may with great propriety, be said to originate from the father of lies, for it bears the marks of his character, viz. blackness. That this evil should find advocates and propagators in this land of civilization and refinement, is a matter much to be deplored; but when we find it practised by those who call themselves christians, we are filled with astonishment, and involuntarily cry out, "woe unto you scribes and pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." We would not venture to say that those who are guilty of this sin, are not christians, for it is not our province to judge; but we would say, without fear of contradiction, that they have not all the christian graces in exercise.

The advantages to be derived from this evil, either to society or to individuals, I know not; but the disadvantages are obvious. Can it be a source of pleasure to originate and circulate falsehoods, merely for the purpose of injuring the character and feelings of your neighbours? Even admitting, that the reports which you circulate be true, or have been told to you as truth; do you derive any advantage by telling it to another and another, when you must be convinced, from the nature of the report, that it will breed disturbance and discord? or do you expect to ingratiate yourself into the favour of one, by slandering, misrepresenting and degrading another? If these are your views, feelings and expectations, you are truly what the respectable part of the community consider you, *a nuisance to society*; and you are deceiving yourself with respect to your acquiring popularity in this way.

These remarks, are intended for those, and for those alone to whom they are applicable; but dear reader, do not imagine yourself innocent, unless you really are so; examine yourself, and if you find that you are guilty of this crime, in any of its forms, let these remarks have their desired effect upon your mind and conduct; that is, let them persuade you to repent of, and forsake this deadly evil.

APOLLO.

## WASHINGTON AND FRANKLIN.

THEIR RESPECT FOR RELIGION.

In the Convention which assembled at Philadelphia for the purpose of digesting a constitution for the United States, the debates were frequently of a warm and angry character. At the close of a speech which he made on one of these occasions, the celebrated Franklin is said to have made the remarks which we have inserted below. We copy them from a late number of N. Y. Gazette, to the editors of which paper they were communicated by a gentleman who received them from General ——, a member of the convention. *N. Y. Obs.*

"Before I sit down, Mr. President, I will suggest another matter, and am really surprised it has not been proposed by some other member, at an earlier period of our deliberations. I will suggest, Mr. President, the propriety of nominating and appointing, before we separate, a Chaplain to this Convention whose duty it shall be uniformly to

assemble with us, and introduce the business of each day by an address to the Creator of the Universe and the Governor of all nations, beseeching Him to preside in our council, enlighten our minds with a portion of heavenly wisdom, influence our hearts with a love of truth and justice, and crown our labors with complete and abundant success."

The Doctor sat down; and never, said General ——, did I behold a countenance at once so dignified and delighted, as was that of Washington, at the close of this address. Nor were the members of the Convention generally less affected. The words of the venerable Franklin fell upon our ears with a weight and authority, even greater than we may suppose an oracle to have had in a Roman Senate. A silent admiration superseded, for a moment, the expression of that assent and approbation which was strongly marked on almost every countenance; I say almost, for one man was found in the Convention, Mr. H., from ——, who rose and said—With regard to the first motion of the honourable gentleman for an adjournment, he would yield his assent; but he protested against the second motion, for the appointment of a Chaplain. He then commenced a high-strained eulogium on the assemblage of wisdom, talent, and experience, which the Convention embraced—declared the high sense which he entertained of the honour which his constituents had conferred upon him, in making him a member of that respectable body; since he was confidently of opinion that they were competent to transact the business which had been entrusted to their care; that they were equal to every exigence which might occur; and concluded by saying that, therefore, he did not see the necessity of calling in foreign aid!

Washington fixed his eye upon the speaker with a mixture of surprise and and indignation, while he uttered this impertinent and impious speech; and then looked around to see in what manner it affected others. They did not leave him a minute to doubt—no one deigned to reply, or take the smallest notice of the speaker; but the motion for appointing a Chaplain was instantly seconded and carried; whether under the silent disapprobation of Mr H——, or his solitary negative, I do not recollect. The motion for an adjournment was then put, and carried unanimously, and the Convention adjourned accordingly.

## MELANCHOLY ACCIDENT.

Some families departed from Woodford county on Tuesday last, to move to the state of Missouri. Their caravan proceeded, the first day, as far as Harrodsville, ten miles west of this place, and encamped out, (as is usual with families moving a great distance) for the night. In the course of the night, there arose a thunder shower, with a high wind, by which a large tree was blown down, and fell upon three females of the company. One, an aged lady, was instantly killed; the body of the tree falling across her breast, and remaining until a piece was cut out and rolled off—another lady, and a girl of 4 or 6 years old were severely wounded.

*Commentator.*

*From the New-York Observer.*

## FOREIGN NEWS.

Since our last number was issued, London papers have been received here to July 27th, and in Boston to July 30th. Liverpool papers here to July 29th

On the 25th. Parliament was prorogued to Aug. 24.

The London "John Bull," of July 30th, says, "The general accounts from the manufacturing districts, are of a much more agreeable character than those we have lately received.

By the last accounts, the Ashantees are preparing again to attack Cape Coast Castle.

PORTUGAL.—The new Portuguese constitution granted by Don Pedro, before abdicating the crown, had been published in Lisbon, and also in Paris and London. The right of suffrage is given to all persons over 25 years old, possessing an income of 100 milreas per annum. The Legislative power is given to a general Cortes, (with the sanction of the king) to be composed of a Chamber of Peers, and a Chamber of Deputies; the former to be appointed by the king for life, the latter elective and temporary. These things will occasion some embarrassment to the Holy Alliance.

SPAIN.—The Constitutionel contains a letter from Madrid, dated the 13th July, in which it is stated, that the Captain General of Badajos had sent an express to Madrid for a reinforcement of troops, which he considers absolutely necessary, from the public feeling having taken a new direction, as well for the purpose of strengthening the garrison, as for placing detachments in several towns in the province, particularly those nearest the Portuguese frontier. The same letter states, that the public mind has undergone a similar change in the capital itself.

GREECE.—A ship has sailed from Marseilles for Napoli di Romania with fifty young Frenchmen, who were going to fight in the Greek cause. A letter from Zante of June 30, announces the arrival at Napoli of numerous articles of equipment for Lord Cochrane's squadron, who was expected immediately in the Archipelago. A number of other particulars are stated, which, if to be relied on, are quite favourable to the Greeks.

It was reported in London on the 26th July, on the authority of a Greek naval officer, arrived from Hydra, over land bearer of despatches to the Greek committee, that Tripolizza had been retaken from the Turks by storm, in which the Egyptians lost a great number of men. Admiral Miaulis had destroyed two Turkish frigates in the Dardanelles. The officer also states, that since the establishment of the new government, affairs have taken a very favourable turn; and Admiral Miaulis is waiting with his fleet to join that of Lord Cochrane, whose appearance has caused great joy, and the Greeks are determined to die or conquer.

MEDITERRANEAN PIRATES.—We learn from Syra, by an account dated the 5th, that Commodore Hamilton had met, near St. George di Schiro, nineteen vessels full of pirates, known by the name of Liappi banditti of Rumelia, commanded by Vasso Bramvich, of the Bouke de Cattaro, and by one Gusceottee, a Rumeliot—all of which were surrendered on condition of being sent to the Morea.

In every part of England there is the prospect of an abundant harvest.

MURDER OF AN AMERICAN CONSUL.—A letter has been received in this city, giving informa on that our Consul, H. E. Fudger, Esq. at St. Martha, was inhumanly murdered at Bogota, on the night of the 13th, or the morning of the 14th July. He was found in his bed, stabbed through the heart, with his own sword, and his throat cut from ear to ear; his trunks were rifled, his pistols and a great many other articles carried away. The highest indignation at the atrocious act, was manifested on the part of the government and inhabitants, and great exertions were making to discover the perpetrators.

CONGRESS OF PANAMA.—On the 22d of June the Congress of Panama was organized, and an address delivered by the plenipotentiary from Peru as to the subjects which should occupy the deliberations of the Congress. Our country has no representative on the spot at present, in consequence of the demise of Mr. Anderson; Mr. Sergeant not having yet left this country to fulfil the duties of his appointment, in consequence of the sickliness of the season at the place of meeting of the Congress. —*Saturday Herald.*

*A great fire* recently happened in the town of Sterling, Scotland. Not less than forty families were burnt out of their houses, and all their effects destroyed.

*Moscow.*—By the extraordinary activity of the governor-general, Prince Galitzin, the remaining traces of the burning of this city are daily disappearing. Round the greater part of the Kremlin, where booths formerly stood, and heaps of lime and stone were lying, there is now a beautiful park, which serves as a public promenade. Bouvelards are made, and planted with trees, in many parts of the city; fine houses and noble palaces are rising on all sides.

The Liverpool Courier of the 23d, speaks in the following terms:

We cannot disguise from ourselves the appalling conviction that the great mass of the industrious population engaged in manufactures, is reduced to pauperism and despair, that the employment still given is hourly decreasing, and that food will probably advance in price.

*Scientific Discovery.*—An Italian chymist has discovered that the green colour contains the principle of the magnet, and that this colour suffices to render a needle magnetic. To produce this effect, he decomposes a ray of light by means of a prism, and exposes a steel needle for some time to the action of the green ray: the needle soon became magnetic. This experiment is said to have been repeated with success at Ghent.—*French paper.*

Major Denham mentions, in his Travels in Africa, that being consulted by a sick chief, he offered a vomit.

"The effect of emetic tartar, was to him a matter of the greatest astonishment. At the first sight of the dose he was unwilling to take it, and asked what a little white powder, like that, could do for him; he was very shortly, however, convinced that the quantity I had prescribed was sufficient. 'What wonderful medicine!' said he; 'why, if I had swallowed so much (taking up a little sand in his hand) what would have become of me? Wonderful! wonderful! the English know every thing; why are they not Mussulmans?"

## EMANCIPATION.

*The good work goes forward.*—We are informed that the Rev. Samuel D. Hodge, formerly of Virginia, now of Ohio, has recently liberated his only slave, a valuable young man, left by him in this State, and about to be sent either to Liberia or to Ohio. We have also received information that Miss Patsey Morriss, of Louisa, lately deceased, has liberated all her slaves (about sixteen) with a request that they should be sent to Liberia. She has also left five hundred dollars to fit them out and defray the expenses of their passage.

Thus does evidence multiply around us that the impulse is already given and the work begun—Who shall stay its progress, or measure the blessings to our country and to Africa, which will follow in its train?

*Richmond Fam. Visitor.*

NEW THEOLOGICAL SCHOOL.—The State Convention of the Baptist Denomination in South Carolina, have resolved to endow and support an Academical and Theological School at Edgefield Court House, in the state of South Carolina, to commence its operations on the first of January, 1827.

*Extract of a letter from a gentleman in Milledgeville, Geo. to his friend in Massachusetts, dated July 31, 1826.*

"Within the last two months, we have been blessed with a revival of religion, and numbers have been added to the Methodist and Presbyterian Societies. The work is still prospering, with much of heavenly zeal, without the mixture of wild enthusiasm; and both these societies are making arrangements to build new churches during the next fall and winter."—*N. Y. Observer.*

## ELEGANT EXTRACT.

FROM A LADY'S ALBUM.—*Original.*

In such a world as ours, subjected as we are to all the vicissitudes of life—to sickness, sorrow and death—valuable indeed are the pleasures of Christian friendship, and chilled and frozen must be that heart which cannot feel that the sweetest earthly joys result from mutual interchange of soul.—When our prospects are most bright, and the fabric of earthly bliss which imagination often rears, seems almost completed—we feel that much, very much of our happiness is derived from the society of those we love—particularly from those we love as followers of Jesus—and we may hope, are travelling the same path to heaven.—But when affliction is ours, when our fondest hopes are disappointed—and our dearest sources of comfort are cut off, then we can best realize the worth of those friends who mingle their sympathies with ours—and take from affliction half its sting.

"The crowds whom we smile with—when gladness is ours,
Are summer's bright blossoms, and autumn's gay stores;
But the friend on whose breast we in sorrow repose,
That friend is the winter's lone beautiful rose."

There is indeed a painful reflection, which must mingle with all the pleasures of friendship—and that is, the uncertainty of its continuance; this uncertainty, that always accompanies our earthly joys, often "throws as it were, a sickly drapery around them."—But the Christian can look beyond these changing scenes, and though his heart may often bleed, when those that are most closely entwined around it, are no longer permitted to remain on earth—faith in Jesus will enable him to believe, that he receives his followers to his own bosom—and he will sweetly solace himself with the reflection, that when he shall have finished his course, he shall be again united to those friends that have reached the mansions of glory,—and mingle with them in those joys that are unfading and eternal.

## "CLOSET MISSIONARIES."

*Extract of an address before the London Missionary Society, by the Rev. John Clayton, Sen.*

It is a great satisfaction to me to see the union and liberality of Christians for the promotion of the gospel, but still there is one thing we lack,—there has not yet resulted that extensive success which the Scriptures authorise us to expect. When we remember the agony of the garden, and the dignity of the person who expired in blood and anguish on the cross; when we reflect on these things, nothing has yet resulted at all equal to what we are entitled to expect. But how then are we to attain the object? I answer, by prayer for the outpouring of the spirit of God, without whose efficiency, all the labours of man will be in vain And this is an *engine*, that may be worked by all; by you my sisters and daughters, though you cannot appear on the platform; yet in this department, in which we are willing to allow you to have the pre-eminence, you may call down divine energies from above on behalf of the rougher and more courageous sex. This is an engine that may be worked by the poor, who have no silver nor gold to give; for they can pray, and if so, they may highly benefit the Society. This is an engine which can be worked by the infirm, and those who are laid aside by incapacity. On this subject I shall just mention one thing: I met at Islington, a clergyman, of biblical celebrity, and a venerable father, with whom I had been acquainted upwards of forty years, and who, after we had exchanged salutations, addressed me thus: I have got a list of all the benevolent Institutions in the metropolis, written on a piece of paper, and every day of my life I pray for all these Societies; so that, sir, (said he,) I am a *Closet Missionary*. Now what I wish, my friends, is, that you who cannot be active, will be *Closet* Missionaries; and if you are so, be assured that your Missionaries, when navigating the ocean, and exposed to many privations and difficulties, will be encouraged and supported in their labour by the recollection that there are *Closet Missionaries* at home.

## GRATITUDE OF SABBATH SCHOLARS.

In one of our Colliery Schools, that of Wall's End, New Castle, which has existed for near twenty years, 49 of the teachers are members of religious societies, and all of them were *once scholars* in the schools. There are 500 children in this school, and such was the gratitude of the parents for the affectionate and devoted labours of the superintendent, (who is the agent at this colliery) in the instruction of these children, that a considerable number held a meeting, at which they determined to raise a subscription, and purchase a *silver cup* to be presented to him;—when he heard of it, he protested against it, and begged that they would desist, or, that if they did contribute, they would send the money to Barnabas Shaw, the Wesleyan Missionary at the Cape of Good Hope, for the instruction of the Hottentot children. Upon a *cup*, however, they had set their hearts, and gave their children a trifle each; but Mr. Reay, unwilling to offend them, bought with the amount a small silver cup, and had an inscription engraved on it, intimating that it was bought by the contributions of the children in the Wall's End School, and sent as a token of esteem and affection to Jacob Links, the first Hottentot local preacher, and it has been sent to the Wesleyan Missionary House accordingly.

*Eng. Mag.*

*Things for which Evangelical Ministers are remarkable.*

1. For being much in the Spirit of prayer.
2. For abounding in labours.
3. For success in those labours.
4. For activity in promoting whatever is calculated to advance the cause of the Redeemer.
5. They are the subject of frequent revilings.
6. The votaries of this world oppose them.

These will be found to have distinguished Evangelical men at all former times, and distinguish them now.—*Phil. Rec.*

*Places of worship in London.*—The following is a list of the number of places of worship in London, and the different sects to which they belong:—Established Church, 152; Foreign do. 19; Baptists 39; Calvinists 21; Independents 51; Methodists 28, Presbyterians 9; Jews 7; Quakers 7; Bavarians 1; Jerusalems 5; Moravians 7; Sandemanians 3; Unitarians 4; Burghers 5; Antiburghers 3; Roman Catholics 12. Total 377.

*Three Causes of Surprise.*—We are not aware that the following anecdote has ever appeared in print, but, in any event, it is worth preservation, and may suggest some important hints in relation to opinions concerning death bed exercises.

"Three things," said a venerable saint, in speaking of the hopes and fears which the experience of our friends in their dying hours often excite, "three things, should I at last reach the abodes of blessedness, will methinks, cause inexpressible wonder and surprise. The first, and most overwhelming of all, will be, to find my poor unworthy self there; next, to meet many whom I never expected to see; and last, the absence of others with whom I had confidently hoped to participate its felicities."

*N. Y. Rel. Chron.*

A respectable clergyman of the Methodist persuasion recently addressed a letter to the Board of Managers of the American Colonization Society, in which he signifies his intention of devoting himself as a missionary to the African Colony, free of charge to the Society, and also of embarking his whole property in the enterprise.

*American Bible Society.*—The receipts into the treasury of this institution during the months of May and June, as acknowledged by the treasurer, were $8,428 37. In the same period were issued from the Depository 11.535 Bibles and Testaments, valued at $6,466 12.

*An Example.*—The city authorities of Savannah, Geo. have lately passed an ordinance, that all retail grocers who sell spiritous liquors by a less quantity than a quart, shall pay for their license the sum of seventy-five dollars annually; and those who sell by that quantity and over, shall pay the sum of forty-five dollars annually.

*"Revue Americaine."*—M. Le Vasseur, who accompanied General Lafayette in his American tour, has written a letter to a friend in Virginia, in which he says:—"The desire to make our countrymen acquainted with what is beautiful, simple, and admirable, in the institutions of the United States, has suggested an idea which will obtain, I sincerely hope, your approbation. It is the publication of a monthly journal, *the Revue Americaine*, of from eight to ten sheets of letter press, whose special purpose is to demonstrate, by facts, the immense advantage of the system introduced in your country, and to make the Europeans more exactly acquainted with the happy results, which such wise institutions have procured to the United States. It will be our endeavour to take advantage of all the discoveries in the sciences, manufactures, and agriculture, which enrich the two Americas; we intend also to follow them in the progressive increase of their literature. The editorship is to be confided to a young gentleman, whose talents, sentiments, and perfect integrity, are sure guardians of the excellence of his work."

*American Porcelain.*—A company has been for some months established and is now advantageously and successfully prosecuting the manufacture of porcelain at Jersey City. Some elegantly gilt and painted specimens have lately been exhibited. The company is also about to undertake the manufacture of earthenware, for which, as well as porcelain, the best materials can be conveniently obtained.

*Albany, Aug. 24.*—The canal arrivals yesterday were 26 in number, and 37 departed. Amongst the for-

mer was the "Lion of Ohio," with pig iron and staves, direct from Madison co Ohio. This, it will be recollected, is the dullest part of the season.

## TREATING AT ELECTIONS.

It has been frequently a subject of remark that the reprehensible practice of *gratuitously distributing spirituous liquors during electioneering canvassings*, had arisen to be such a serious evil, that without some effectual remedy was early applied, the same consequences would, at no very distant day, be the result in our contests for office, which so disgracefully characterise those of England, and which, in that recently concluded, was exemplified in the strongest manner by the fact, that the increase of *duty alone* on liquors and post horses amounted to £700,000, or nearly a million of dollars!

This evil has not been overlooked by a portion of our fellow citizens, and they have indeed put the axe to the root, and have adopted the most efficient plan which could be devised, to put down so demoralizing a practice. About twelve months since we noticed the exertions of those supporters of virtue, and considered at the time that their exertions would lead to beneficial effects—and such we believe is likely to be the result. From several quarters of the state, we have learned that similar exertions are making to those noted below, which are not only confined to religious societies, but embrace members of society of every denomination. We would recommend that their progress in the work of reform be occasionally published, as a means of insuring co operation and renewal of exertions in so important a cause.

*Balt. Sat. Her.*

At a quarterly meeting conference of the Methodist Episcopal Church, held in Caroline county, Md. on the 12th inst. the following resolutions for the suppression of vice and wickedness, and the promotion of morality and religion, were agreed to, and as far as possible to be carried into practical operation.

*Resolved*, 1st We will generously discountenance that system of treating, practised by the candidates for office, and their friends, during the electioneering campaign.

2nd. We will not vote for any man or set of men, who engage in this pernicious practice, or employ others in it, nor for any intemperate man, and so far as our influence extends, we will endeavour to prevail on the people to withhold their support from such candidates.

3d. We do hereby request the co operation of all the religious denominations in this country, and the aid of all persons friendly to morality, religion, and good government, that we may be able the more effectually to suppress this abominable practice.

*From the Connecticut Observer.*

## UNSCRIPTURAL TITLES.

Mr. Editor.—It is a fundamental principle with the American Bible Society to print the Scriptures without note or comment. So far have they carried it as to leave out all the captions of the chapters, in my opinion, to the injury of the Scriptures for common readers; but it may be for the best. I would, however, respectfully inquire through the medium of your paper, on what principle they affix a title to the writers of the Gospels—calling them Saint Matthew, Saint Mark, Saint Luke, and Saint John. It is well known, I believe, that these titles were never given them by Christ, and would have been much disapproved by him; that they are the mere rags of popery. If titles must be given, by the publishers of the Bible, and by ministers in their sermons, it would be much more consonant with the spirit of the age to call them Doctors; and to say Dr Matthew, Doctor Mark, Doctor Luke, and Doctor John. Indeed, in a dispute the other day with a lady about the propriety of Doctorates among our Clergy, she appealed to this very thing, and said the Apostles had in the Bible the title of Saint. For a moment I was confounded; and when I alluded to Rome as the mother of all these distinctions, she did not know about that, they were in the Bible.

Perhaps, it will be asked, do I object to Paul *the Apostle* or Philip *the Evangelist?* I answer, No Nor to *Reverend*, as accompanying the name of a minister. These are words designating their office, their business in life, and not any particular excellency or pre eminence of one or two over all others of the same profession. I hope the Bible Society will be consistent with itself, and also that our churches and ministers will renounce every title which is inconsistent with ministerial parity

M. J. H.

*From the Connecticut Journal.*

## SABBATH SCHOOL TEACHERS.

Mr. Howe,—I have often heard of the difficulty of procuring suitable teachers for Sabbath Schools. In some of our country villages, particularly, I have heard professors of religion in middle life, who are every way competent to instruct in those schools, lament that the young people did not come forward for this purpose, never dreaming that it might possibly be their own duty to attend to it.

Having lately seen a letter, sent to the Secretary of the Connecticut Sunday School Union from one of the schools in this state, I have made the following extract for your paper. It may possibly be read by some, who, although they may not have attained to the age of the teacher particularly referred to, may yet be induced to imitate her example.

"Our school has been rendered more interesting from the encouragement and assistance afforded by some of the most aged members of the Church. Several of the most active teachers have been near 70 years of age, and one, "truly a mother in Israel" more than 80 These teachers not only hear their classes recite their lessons, but in the most affectionate and pathetic manner, accompany them with familiar illustrations drawn from their own experience. On the whole we have great reason to be encouraged in our delightful work. During the year 1825, two of the Sabbath Scholars, and two members of the Bible class united with the church, and since the commencement of this year four have given some evidence of hopeful piety."

## RELIGIOUS NEWSPAPERS.

"In what way can Christians obtain a knowledge of what the Lord is doing in the world, so easy as by taking a religious paper? For two dollars a year, we can have a well conducted weekly paper, not filled with advertisements, but with the most important accounts of the operations, of Bible, Missionary, Tract, and various other societies; of the happy influence of Sabbath Schools upon the rising generation; a great variety of pieces on doctrinal, practical, and experimental religion; interesting accounts of revivals of religion; brief memoirs of those who have been eminent for piety and usefulness; also the most important accounts of the civil and political movements at home and abroad, &c. Such publications are among the happy signs of the times. They are particularly calculated to stir up the minds of Christians to duty, to show them what is wanting, to assist them in devising ways and means of doing good, and to enlarge their hearts in prayer and thanksgiving to God. Another thing of great importance is, that among families of children, they are so happily calculated to awaken their attention to reading, and while it learns them to read, they are receiving information which expands their minds, and furnishes them with knowledge which may, by the blessing of God, render them useful in Zion, and in the world, when their parents sleep in dust."

## THE JEWS

The report of the committee of the London Jews' Society, states that

Soon after the late anniversary meeting, Mr. Alexander, the officiating reader of the Jewish synagogue at Plymouth, made a public profession of his faith in the Saviour, before a large congregation in the parish church of St. Andrews In becoming a Christian, he has forfeited a situation which yielded him a comfortable support, and by sacrificing his little all for Christ's sake, has afforded a satisfactory proof to the most incredulous, of the sincerity of his convictions. It has since pleased God to enlighten the mind, and convert the heart of his wife, a very respectable daughter of Israel, who has consequently received the ordinance of baptism at Exeter. Mr. Alexander has removed to Dublin, where he is endeavouring for the present to obtain a maintenance by giving instruction in the Hebrew language.

Two other Jews have also been baptized during the year; one at Exeter, by Rev. Matthew Vicars, and the other at Redcliffe church, Bristol, by the Rev. M. Whish. In both cases, due caution appears to have been used in admitting the candidates to the holy ordinance; and the friends of the cause may reasonably hope, as doubtless they will earnestly pray, that they may prove to be "Israelites indeed, in whom is no guile"

The report then proceeds to notice the proceedings of the Society in foreign parts. These are, on the whole, encouraging; though it is obvious, that the society has great need of continued faith and patience. They, however, who firmly believe that all Israel shall be saved, will earnestly strive, and yet patiently wait, for that time when the veil shall be taken from their hearts.

*Origin of Societies.*—The Christian Watchman gives a short sketch of the origin of the London Missionary Society, and of the Baptist mission to India, from which it appears, that the former originated in a suggestion of Dr Ryland, communicated about thirty three years ago, at a meeting among some Christian friends at his own house, among whom was Rev. Dr. Bogue; and that the latter society had its origin in a conversation of Mr. Wm Carey with a friend in Birmingham, nearly forty years ago, when he was about twenty five years of age "Behold how great a matter a little fire kindleth." Such grand results from such trivial causes as these, should encourage every Christian to activity in the service of his Divine Master

*Western Recorder.*

## POETRY.

*For the Western Luminary.*

Hasty lines, on reading a piece of poetry, in which death was spoken of as desirable, as a refuge from the ills of life; and in which was expressed a desire to die. The author of the poetry, was known to the writer, from representation only.

Ah stranger, say not so;
This "life is *not* a dream;"
Foundation, or for woe,
Or weal, is laid in time.

Tis here a Saviour's lost—
Tis here a Christ is given—
To him by Satan tost—
Or him that's bound for heaven.

Then say not "life's a dream,"
Nor wish thy dream were gone;
For past may be this scene,
Ere Jesus thou hast won.

When man has given his days
To Christ, who owns him His—
Too soon he cannot pass
To such amazing bliss.

But "out of Christ"—ah know,
"God's a consuming fire,"
So wilt thou rush on woe—
On God's eternal ire?

No, earth burn not to leaves,
Ah sinner unforgiven;
Nor such a thought conceive
Ere thou'st prepared for Heaven.

## THE BEE AND THE SPIDER.

A FABLE.

A bee once beholding the fineness and glossy appearance of a spider's web, conceived a taste for a garment of the same texture, and accordingly applied to the spider to weave her a cloak, promising at the same time to reward her with honey. The cloak was finished according to agreement, and the unsuspecting bee loaded her legs with honey and proceeded after it. The spider readily received the honey, and began very artfully to apply the cloak to the back of the bee. But unfortunately, the bee had not proved her garment, and it was now too late to repent, for she found herself, alas! completely within the power of the spider, who now began, not only to mock her distress, but to torment and finally to devour her.

MORAL.

There may be many moral lessons drawn from the above fable. Thus the discontented & avaricious worldling, pursues after riches, sacrificing his conscience in the pursuit of what he hopes will shield him from the various evils of life, until he finds, that the very acquisitions in which he expected happiness, prove to be snares that entangle and perplex his mind, perhaps finally bring him to a premature grave, and subject him to the loss of his soul. The same will apply to every sinner, who is pursuing the vanities of the world; vainly expecting happiness in this or that situation—with this or that attainment, which their arch enemy is glossing over with the appearance of solid good, until he gets them fully entangled in his snares, and then destroys their souls. But the most significant figure, exhibited by this fable, is that of a Christian, who, not satisfied with the righteousness of Christ as a covering for his soul, is continually listening to the suggestions of Satan, who persuades him to provide for himself another garment, called self-righteousness. This, he is informed, will not answer alone, but will serve to prevent any rent being made in the former. With this garment, Satan is ever ready to furnish all who will be deceived by him; and the deception is not easily detected, because, contrary to the custom of the spider, the garment, which he weaves, is not taken from his own resources, but consists of a strange composition of materials, borrowed from the Christian himself, such as repentance, prayers, tears, almsgiving and other duties. These he weaves together with such fineness and seeming strength, that the Christian is led to believe, that it will hide much of his deformity and even quicken his speed. In fact, so much is he often deceived, that he suffers Satan himself to fit the cloak to his back, and never mistrusts, while he continues the *form* of godliness, that its *power* is gone, and he a real captive of the great destroyer.—*Brunswick Her.*

## INTEMPERANCE.

Extract of an Oration delivered in the Baptist Meeting-house at Union, Warren county, Georgia, on the 4th of July, 1826, by Mr. Robert Fleming. *Fam. Vis.*

"My female friends, we solicit your aid in our attempts to overthrow this colossal evil. Your influence over our sex is justly acknowledged.—Let the young man who thinks it a small matter to indulge too freely in spirits, feel the potency of your frowns. Should he be so imprudent as to offer to join in your inoffensive parties of pleasure, or your evening recreations, let him read in your countenance a cold and unwelcomed reception. Give him distinctly to understand, that however smart he may think himself around a Bacchanalian board, you think him unworthy of admission into your associations of amusement. Ah! unite not your destinies with his. He is of all men the least likely to reform. Though your arguments may win the gambler from his shameful pursuit—though you may prevail with the uncouth blasphemer to desist from his low and ungentlemanly habit—though your smiles and economical conduct in your domestic pursuits may provoke the indolent and improvident husband to active industry and strict frugality, yet the lover of ardent spirits is incorrigible. His ear is deaf to all reasoning; his sensibilities are blunted, and not to be awakened by all the soft persuasiveness of your embraces, or the more melting eloquence of your tears. Could we pourtray before you the legions of evils brought upon your sex by intemperate man—could we represent in a proper light the scenes of iniquity which have stained his character, your feeble natures would shrink from its sickening view in melancholy sadness, while all the smitten powers of your soul would thrill with the mournful sound, '*man is fallen.*'

"The case, however, of most confirmed drunkards, is irremmediable But though few should be reclaimed by this pointed, *this stinging neglect*, yet it is believed many, *very many*, would be deterred from entering their path. Our hopes are principally from the rising generation. To them, in a good degree, is committed the destiny of our land. In proportion to their virtue, or to their vice, our country will be happy or it will be miserable; we should therefore, guard them against vice in general. Good parental government is the life of good society, and that community in which no attention is paid to the moral culture of the youth is rapidly hastening to infamy and disgrace. 'It cannot be doubted that if due pains were taken to impress on the minds of children at an early period an abhorrence of drunkards and of hard drinking in all its forms, many might in this way be saved from shame and perdition.' But alas! how many fathers in this christian country, (even of those who have declared that they are the followers of the Lord,) leave their children to live as they list; to associate with whom they please, to go where they will, and return when they think proper. How many youth, while under the parental roof, and during that critical period when the vigilance of a parent should be doubled, are permitted to mingle with the dissolute and unprincipled, to loiter around dram-shops and acquire habits of idleness and tippling. It is now no uncommon sight to see beardless boys reeling and spewing around these pit-falls of destruction.

If we love liberty—if we wish to preserve our country from bondage—if we wish to save it from the iron grasp of bloody tyrants, let us endeavour to cultivate the minds and morals of the rising class of the community.

## A HINDOO PREACHER.

Among our native preachers, says the Rev. Dr. Marshman, of Serampore, is a man of the name of Smith, whose father was an European and his mother a Hindoo. He was educated in one of the lowest schools in Calcutta, and was brought to the knowledge of the truth about fifteen years ago. About the time of our brother Eustace Carey's arrival, we had taken him to Serampore, where we endeavoured to give him some further instruction, and Mr. Carey and he spent much time together. we afterwards sent him to Benares. Now Benares is almost the head quarters of Satan, the highest seat of superstition in India, full of Brahmins and Pundits: the place is accounted holy, and multitudes of persons, especially rich men from Serampore, and other parts of India, go there to die. Such a man as Smith, so meanly educated, seemed hardly a suitable person for such a station; but we had no one better that we could send, and accordingly we sent him, imploring and depending on the divine blessing. He is well acquainted with the Hindoostanee and several other dialects, and is characterised by great simplicity of mind. He has conducted himself so as to obtain the respect and approbation of all. He is heard with attention by the most learned Pundits and Brahmins; he has baptised four Brahmins; he lives in the greatest harmony with the members and missionaries belonging to the London Missionary Society, the Church Missionary Society, and other Societies. He often goes to a mela, a meeting for idol worship, where a hundred thousand people are assembled, with perhaps ten thousand tracts to distribute, and they are sought after with the greatest avidity.

When religion is made a science, there is nothing more intricate; when it is made a duty, nothing more easy.


## TERMS OF THE WESTERN LUMINARY.

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